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THE
CHILD'S
PICTURE BIBLE

BY
ISABELLA CHILD.



NEW-YORK:
J. Q. PREBLE.
.....
1855.

CHILD'S PICTURE BIBLE.

INTRODUCTION.

IN this tiny book, my dear little friends will find a great many pictures drawn from the most interesting parts of the Old Testament. I intend to say a few words about each, to explain the meaning; but there is not much room, so I must be very short. I hope my young readers will want to learn more, and will gladly turn to their Bibles that they may do so. Perhaps they do not yet know how many nice stories there are in that best of books. If I can lead them to read and love the Bible more than any other book, they will become wise and happy; and my object will be gained.



THE GARDEN OF EDEN.

WHEN God made this world, he first created all that could make it pleasant and suitable for man. In one part of it he placed the Garden of Eden—a delightful abode, where all was peace. Adam and Eve, our first parents, lived there: God was their friend, and they had every blessing they could desire. Before they sinned against God, they must have been very happy, for they had no sickness, no pain, no sorrow. They knew that they had one dear friend who loved them, who rejoiced in their happiness, and whose ear was ever open to their requests. God had given them every thing that was good for them, and would not take away any blessing, so long as they obeyed him. He placed a tree in the midst of the Garden, which bore fruit; and that tree God told them not to touch: he said that if they did they should surely die. While they had so many other trees loaded with sweet fruit around them, it must, you will think, have been very easy to avoid eating of this. And yet they disobeyed God, and were ruined. Let us, while we wonder at their sin and folly, not forget how often we have been naughty, even when we knew we should be punished for our faults.



EVE TEMPTING ADAM.

THE Bible does not tell us how long Adam and Eve lived in the Garden of Eden, in the happy state I have described; but the time came when a wicked angel, who had sinned against God, and who had been cast down from heaven, saw them in their state of innocence, and tried to make them as miserable as himself. This wretched spirit hid himself under the form of a serpent, and when Eve was near that tree which God had told her she must not touch, he tempted her to eat of the fruit. Poor Eve was so foolish as to stop to listen to the lying words of the Serpent, who told her she might eat, and that the apple would make her wiser and happier.

Eve ate, and then persuaded Adam also to taste the apple. No sooner had he done so, than their eyes were opened, and they knew that they had sinned. Then they first learned what misery was, and never in this world were they happy again. Let us remember this, and never try to think that to disobey God is of little consequence.



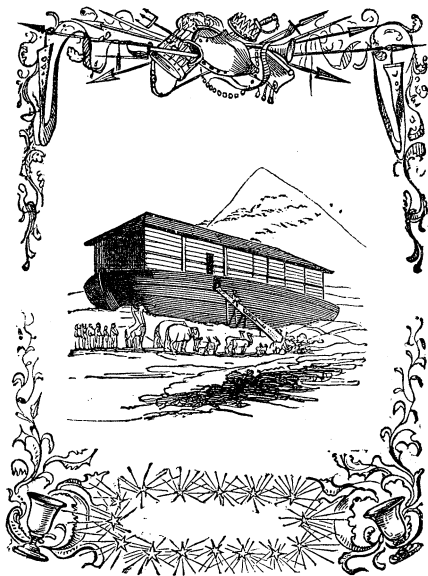
PARADISE LOST.

I HAVE already told you that Adam and Eve did not die directly they had sinned; but they were no longer fit to remain in the happy Garden. God used to come down from Heaven to talk with his children, who must, while innocent, have rejoiced in his favour. Now they were afraid to meet him, and when they heard his voice, they tried to hide themselves. They soon learned how wretched they had become, and that all their innocence and peace were lost for ever in this life. God would no longer suffer them to remain in Paradise, and his angels drove them out. Adam was told that the earth would bring forth thorns and thistles, and that he should with toil and sorrow eat of its fruits. The time would also come when he should die, and return to the dust from whence he came. He was not, however, left without all hope; for God in mercy promised that a Saviour would be sent, who would deliver him and his children from the curse he had brought on them.



CAIN AND ABEL.

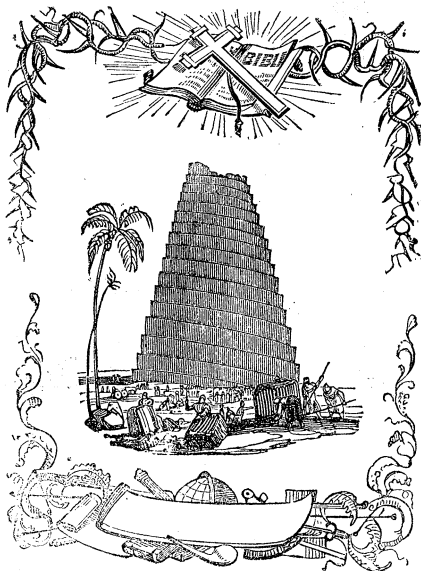
ADAM and EVE, after they had disobeyed God, had two sons. Cain was the eldest; and as man was now obliged to work, that he might eat, he became a tiller of the ground. Abel was a keeper of sheep. We are not told much about these brothers; but we have reason to believe that Cain did not love God, while Abel truly served him. So when they brought their offerings unto the Lord, He who knows what is passing in every heart accepted Abel's, and showed he had no respect for Cain's. One day they were in the field together, and Cain rose up against his brother and killed him. Poor Adam and Eve, what must they have felt, when they heard of this first murder; they then knew what a terrible thing death is. When God asked Cain where Abel was, he vainly tried to deny his crime; as if any sin could be hidden from God's all-seeing eye. God set a mark on the wretched man; he became an unhappy wanderer over the earth, and Adam's children were both lost to him.



NOAH'S ARK.

WHEN many years had passed by, the earth became full of people, who, like their first parents, had sinned against God, and they became more and more wicked, so that at last only one man and his family remained who loved and served Him. Noah was told to preach to the people, and for more than a hundred years did he tell them, that if they did not repent, God would sure destroy them. In the mean time he was, by God's direction, building an ark, or large vessel, which would contain his family, and some of every kind of beast and bird. The people did not believe in Noah's warning, and continued as wicked as ever. At length God commanded good Noah to enter into the ark with his family, and to close its doors. He then caused a terrible rain to pour down on the earth, so that it was entirely covered with water. Noah, in his ark, rode safely over the waters, but all the rest of mankind were drowned. They learnt, when it was too late to repent, that God will surely punish sin, although he is long suffering, and delights in showing mercy.

This awful judgment of God is known by the names of the Deluge or the Flood, both words expressive of the immense quantity of water by which it was accomplished.



THE TOWER OF BABEL.

WHEN Noah thought that the waters were nearly gone, he opened the window of the ark and sent forth a raven; it did not return, but wandered about until the waters were dried up. He also sent forth a dove, but she came back to him, as she found no place to rest; in seven days he sent her again, and she returned, bringing in her mouth an olive leaf, fresh and green as if just plucked from a living tree. Noah then knew that the waters were getting much lower, or she would not have been able to find this; in another week he sent her out again, but she did not return; so then he knew that they were quite gone, and that he might now leave the ark.

After Noah died, the people again forgot God, and became as wicked as before; but recollecting how severely He had punished the sins of their fathers, they said to each other, "Let us build a high tower, whose top may reach to heaven;" thinking that if the world were again destroyed by another flood, they should then have a place of safety: this tower was called Babel. But God would not allow their unbelief to go unpunished; he made them all speak different languages, so that they could not understand one another, and they were thus scattered abroad over all the earth.



ABRAHAM AND THE ANGEL VISITERS.

ALTHOUGH wickedness abounded in this fallen world, and all the children of Adam imitated their first parent in disobeying God, yet there never was a time in which there were not some who loved and served Him. Among these was faithful Abraham. He had been told by God to leave his relations and friends, and to go and dwell in a strange land. There God blessed him with servants and flocks. But he had no child, although God had promised he should be the father of a great nation. Once, when he had become an old man, he was sitting at the door of his tent in the heat of the day, three strangers drew near, and Abraham, who seems to have known at once that they were angels, fell at their feet and invited them to rest under a tree. He killed a calf, and pressed them to eat, while he stood by and waited on them. Before they left, they assured him that he should soon have a son, and that God's promise would be fulfilled. They told him also that some very wicked cities near Abraham's tent would soon be burnt by fire. Abraham prayed that they might be spared; and if only ten good people could have been found there, God would have granted his earnest request; but, alas! the family of Lot only feared God. Lot was told to leave the city, and then fire came from heaven and destroyed the rest.



ABRAHAM OFFERING UP ISAAC.

IN course of time Isaac was born, and his father Abraham, with Sarah his wife, rejoiced in the child of their old age. They must have loved him very dearly, and have often thought of God's promise, that from that son was to spring more people than could be counted. But when Isaac had grown up to be a young man, it pleased God to tell Abraham to offer him up as a sacrifice. He did not hesitate, nor stay to ask why God required so painful a duty; he took his child and went a long way off to a mountain, where he laid some wood in order, and bound his son on the altar. Just as he was about to kill him, an angel stayed his hand, and pointed to a ram, which was caught in a thicket close by. You may ask why God dealt thus with Abraham. It was to try his faith. Abraham knew that God was wise and good, that he had given him Isaac, and had a right to take him away when he pleased. He therefore obeyed him, just as a good little child does what his father bids him. The child often cannot tell why he is to do so, but he feels that his father knows what is best for him, and therefore cheerfully submits. How happy must Abraham and Isaac have felt, as they returned home, that God had been obeyed, and yet Isaac spared!



ELIEZER MEETING REBEKAH.

WHEN Abraham had become a very old man, and Sarah, his beloved wife, was dead, he wished to see his son Isaac married before he died. God had told him to dwell in the land of Canaan, far away from all his friends. But he thought it right that his son should marry one who knew and served God; so he called his old faithful servant Eliezer, and directed him to go in search of his own relations, and to choose a suitable wife among them. Now Eliezer was a good man; and therefore, when he drew near the place to which Abraham had directed him, he prayed to God to assist him in his choice. He desired as a sign, that when he should ask one of the young women who came to a well near at hand for a little water, she should not only give it him freely, but offer to draw for his camels also. His prayer was granted, and by this means he learnt that God had chosen Rebekah to be the wife of his young master. Eliezer went to her father's house, and after telling what his errand was, and making presents to her friends, he departed with the maiden, and she became the wife of Isaac.



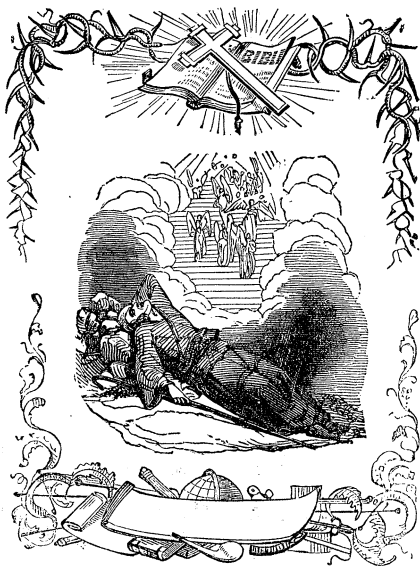
ESAU SELLS HIS BIRTHRIGHT.

ISAAC and Rebekah had two sons. Esau the eldest was a hunter, and delighted in the sports of the field, while his brother Jacob loved to dwell at home. Once, Esau had been wandering about all day, and returned home tired and very hungry. It so happened, that Jacob had just prepared a dish of pottage; Esau greatly desired to eat of it, but Jacob would not let him have any till he had promised to give up his right to be called the eldest son of his father. I think Jacob did not act kindly to his brother, for he ought to have given it freely. But it was very foolish and wicked of Esau to sell his birthright for such a trifle, for he must have been often told by his father Isaac, and his grandfather Abraham, of the honour and blessing God had promised to their family. By parting with his birthright so easily, he seemed to say that he did not care for these things; and although he afterwards repented of what he had done, he lost for ever the blessing of being called the head of his family.



ISAAC BLESSING JACOB.

ISAAC grew old, and his eyes were dim, so that he could not see; one day he called his son Esau, and begged him to go and hunt in the fields, and when he had caught a deer, to dress part of it, and bring it to him that he might eat some venison, of which he was fond. While Esau was gone, Jacob, who had been told by his mother Rebekah what his father wished to have, took a kid, and having killed it, cooked it very nicely, and carried it to his father. When the old man had eaten, he asked Jacob who he was; Jacob said, I am Esau your son, whom you told to prepare some venison: Isaac, who I suppose thought Jacob's voice sounded differently from Esau's, told him to come near, that he might feel whether he was really Esau. Now Esau had a rough hairy skin, and Jacob, that he might in this way seem to be his brother, had his hands covered with the skin of a kid, and Isaac was deceived. He blessed Jacob, and told him he should rule over his brother. Soon after, Esau came in, and Isaac found out his mistake; but he was obliged to tell Esau it was now too late to alter what he had said, and that Jacob must be the chief of the family. Esau was very angry; and Jacob, afraid of his vengeance, was obliged to leave his home for many years, and thus he was punished for his deceit.



JACOB'S DREAM.

JACOB, being thus forced to leave his father's house, determined by the advice of his mother, to go to that country from which she had been brought. His mother hoped that thus he might find a wife, as Isaac had done among his own relations, who worshipped the true God, and did not, like the people around them, fall down to idols of wood and stone. As he wandered along, he was obliged to sleep in the open air, and one night it pleased God to give him a singular dream. He saw in his sleep the heavens open, and a great ladder reaching from the earth to heaven, on which angels were continually going up and coming down. At the top the Lord God appeared, who spoke to Jacob, and promised him the same blessing which his father had been told to expect. When Jacob awoke, he said, "Surely the Lord is in this place;" and having made an altar of the stone on which he had slept, he prayed for God's blessing, and that he might be brought back to his father's house in peace. He promised also to serve God truly, and to devote to his service a tenth part of all that he might hereafter possess.



JACOB'S FIRST MEETING WITH RACHEL.

THEN Jacob went on his journey, and came into the land of the people of the east. He found a well there, and three flocks of sheep lying by it. He asked the shepherds from whence they came, and found that they belonged to his uncle Laban. He was told also that Rachel, his cousin, would soon be there with her father's sheep; and when she came, Jacob helped them to roll away a large stone, which covered the mouth of the well. After this was done, he kissed her, and told her that he was the son of Rebekah. He then went to Rachel's house, and was kindly received by her father. After he had been there a little time, he agreed to stay with Laban, and to serve him for seven years, for he loved Rachel; and her father said that he should at the end of that time have her for his wife. While he remained there, God prospered him, and all that Laban possessed greatly increased under his care, for God blessed all that Jacob did.



JACOB WRESTLING WITH THE ANGEL.

AFTER Jacob had passed many years in the house of Laban, and had not only married Rachel, but her sister Leah, the time came when he wished to return to his father to see him before he died. He had now eleven children, and possessed numerous flocks and herds, so that although he had come alone, he was able to carry back with him a large company of children, servants, and cattle. He was afraid that Laban, who gained much by his services, would not like to part with him; he therefore left without telling him that he was going; but Laban followed him, and overtook him, and they parted good friends. As Jacob drew near his father's house, he remembered what he had done to his brother Esau, and feared to meet him. So he chose some of the best of his cattle and sheep as a present for his brother, and sent them on before. One night on his journey, while alone, there came a man and wrestled with him for a long time: at last Jacob found out that it was an angel of God, who had thus met him, and he asked for his blessing. It was given him, and he was told that his name should no longer be called Jacob, but Israel, which means "Prevailer with God."



JOSEPH SOLD BY HIS BRETHREN.

JACOB had now twelve sons, among them was Joseph, who was the child of his beloved Rachel. His brothers were jealous of him, for they thought their father loved him more than them. Joseph too had told them of a dream, in which he had seen his brothers bowing down to him as if they were his servants. One day when they had gone to some distance to find food for their sheep, Joseph, who was sent by their father, came to see them, when they wickedly proposed to kill him. But Reuben said, do not kill him, let us put him in this pit, intending afterwards to draw him out, and send him home again. But it happened that some Arabians passed by while Reuben was absent, so his brethren drew Joseph out of the pit, and sold him to them as a slave. They carried home the coat of many colours, which Jacob had given to Joseph; and, to make their poor father think that he had been killed by some wild beast, they dipped it in blood, and said to their father, See if this be thy son's coat? How cruel and wicked was their conduct! but God, who overruleth every thing, caused good to arise from all this evil.



THE CUP FOUND IN BENJAMIN'S SACK.

JOSEPH was carried to Egypt by the Arabians, and became a slave and servant in the house of Potiphar, a high officer of state, where he was unjustly accused of having injured his master, who cast him into prison. When he had been there some time, the king of Egypt had a singular dream, of which none of his wise men could tell the meaning. His cup-bearer, who had been a prisoner, remembered Joseph, and at his request Joseph was sent for. He told the king that God meant by this dream to show him that seven years of famine were shortly to come; and the king was so pleased with him that he made him a great ruler over the people. Joseph's words were proved to be true; and, as he had wisely saved much corn, people from all countries came to buy it. Among others came his own brothers, who did not remember Joseph, but he had not forgotten them. He longed to tell them who he was, but at last sent them away. When they came again for more corn, he caused his cup to be hid in his brother Benjamin's sack; and while they were returning home he sent his officers to stop them. They came back much afraid; and they were told by Joseph, he was the brother they used so cruelly. He forgave them, made many presents, and sent them home with the joyful news.



JACOB INTRODUCED TO PHARAOH.

JACOB, who was now very old, could not at first believe the glad tidings his sons had brought him. But when he saw the wagons sent by Joseph to carry him and his family to Egypt, his heart revived, and he said, "It is enough, I will go and see Joseph before I die." How happy must he and his son have felt in meeting once more! Joseph carried him to the king, and Jacob blessed Pharaoh. Jacob was treated very kindly for Joseph's sake, and the king allowed him to live in a pleasant part of Egypt, where there was plenty of food for himself and his family. Here he remained in peace and comfort for some years. When about to die, he sent for all his children, and blessed them. After his death his sons feared that Joseph would think of their cruelty and punish them, but this good man comforted them with many kind words, and treated them with much affection. He was the servant of God, and obeyed him by returning good for evil.



MOSES IN THE BULRUSHES.

AFTER a time Joseph and all his brethren died. Their children and grandchildren, however, became very numerous. Many years had passed by, the Egyptians forgot all the good Joseph by his wisdom and prudence had done them, and began to treat the Israelites very cruelly. The king saw that every year they increased very much, for God was fulfilling his promise that his servant Abraham should be the father of a great nation. He tried, but in vain, to prevent this. He ordered that all the little boys these people had should be killed as soon as they were born; and many poor infants perished. One mother hid her darling child for three months; but when she found she could not keep it in secret any longer, she made a little boat, and laid her baby in it, and placed it on the river among the rushes. The king's daughter passed by the place: she saw the child, and, moved with compassion, she took it under her own care, gave it the name of Moses, and brought it up as her own son.



MOSES BEFORE THE BURNING BUSH.

THE little child who was so wonderfully preserved by the king of Egypt's daughter did not forget, when he grew up to be a man, that he was one of the children of Abraham. He once saw an Egyptian treating an Israelite cruelly, and he came to the help of his brother, but then, being afraid that his kindness to this poor despised people should be known, he left the country, and dwelt near Mount Horeb.

One day, while watching his flock, he was greatly surprised to see a bush on fire, and yet not consumed. God was in that bush, and spoke to Moses. He told him of the sufferings of his brethren. He said he had heard their prayer, and that Moses with his aid must deliver them. Moses thought it was not possible that he could do this great work, but God told him that he was to be his servant, and that he would give him the power. Then Moses obeyed the command of the Lord, and returned into Egypt, determined to act as God should direct him. We shall see that, where his servants obey his commands, God will surely be with them and help them.



PHARAOH AND HIS HOST.

MOSES came before the king of Egypt, and, by God's direction, asked leave for all the Israelites to go and worship God a long way off in the wilderness. Now the king had treated this people so unkindly that he thought if he should let them once get beyond his reach, they would never return. He therefore refused to let them go, and it was not till God had punished him and his people with many plagues, that his proud heart was overcome. The last sad punishment was the death of all the eldest children of the king and his people. But even then, and after Moses and his brethren had set out on their journey, the king repented and followed them. By this time the Israelites had come to the borders of a great sea. God caused it to be divided, and they passed safely over, the waters standing like a great wall on each side. The king of Egypt and soldiers madly followed them; the waters returned to their place, and they were all drowned. When it was too late, these miserable people knew how useless it was to fight against God.



WATER FLOWING FROM THE ROCK.

THE people of Israel were now saved from their enemies: they had been promised a good and pleasant land to dwell in, and, guided by God, they travelled through the dreary wilderness. When the bread they carried out of Egypt was gone, God rained down every day a pleasant kind of food which they called manna, to support them. By day he caused a cloud to hang before them, which showed them the way they should go; and when they stopped to rest, it sheltered them from the burning sun. If they travelled by night, this cloud became a shining light. Their clothes and shoes did not wear out, and by many such wonderful signs did their merciful God cheer and support them. Yet did this foolish people murmur, and sometimes were silly enough to wish themselves back in Egypt. How patiently and how kindly did their God, and Moses his servant, deal with them! Once they were suffering from thirst, no water could be found in the sandy desert, and Moses, directed by God, struck a large rock, from which flowed out pleasant water in great plenty. While they and their cattle drank of the cooling stream, must they not have felt grieved at their sinful murmurings?



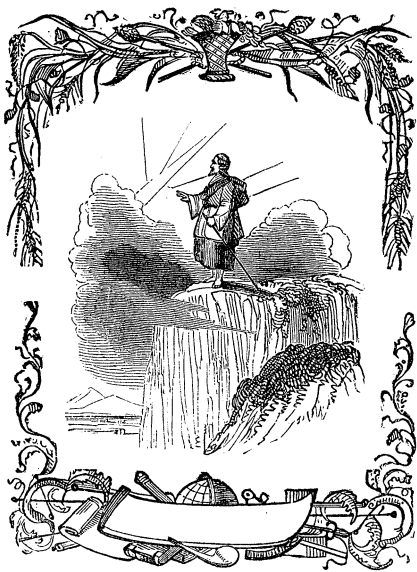
MOUNT SINAI.

THE people of Israel in their wanderings through the wilderness reached the foot of Mount Sinai. God had taken them under his peculiar care, and the time arrived when he thought fit to give them precise directions for their future conduct. His servant Moses was told to ascend this mountain, and there, amidst clouds and thunder, God gave him his laws. Part of them, which were of the greatest importance, were written on two flat pieces of stone, and Moses returned to his brethren with them. But alas, the foolish people who had waited many days for his return, forgot all they had seen and been told, and, following the example of the people of Egypt, began to worship idols. Moses found them kneeling down to the figure of a calf made of gold. This good man was shocked at their folly, and, in just anger against their sin, he cast down the tables of stone, and they were broken. But he loved his brethren, and prayed to God to forgive them. Their kind and patient Heavenly Father heard his prayer, and again wrote His law on two other tables, which Moses had carried up to the mount.



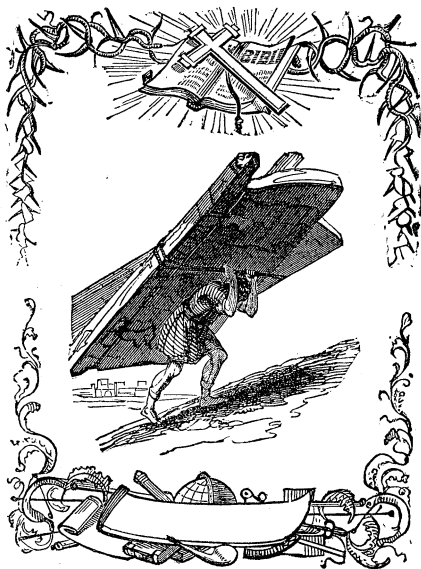
THE SPIES RETURNING FROM CANAAN.

THE journey of the people of Israel through the wilderness lasted many years. They were constantly rebelling against God, and as a punishment, they were not allowed to reach that good land which had been promised to their father Abraham. At last they came near, and Moses sent twelve of them to view it, and to bring back a true account of it. This country was inhabited by a wicked people, who had long rebelled against God, and were to be driven from their home. The spies found the country abounding in corn and fruit; but, unmindful that God was their friend, came back filled with fear of the inhabitants. Two of them only, named Caleb and Joshua, remembered that if God was for them, no one could succeed against them, and they encouraged the people to go forward. They told them what a good land it was; and no doubt pointed to the grapes they had brought out of it, which were in bunches so large, that they carried them on poles on their shoulders.



MOSES VIEWING CANAAN.

For forty years the people had wandered in the wilderness, and the time at last arrived when they were to be allowed to enter the promised land. But it pleased God that their leader should not go with them. Moses had sinned by showing a want of confidence in God, and this was to be his punishment. Surely when this people saw that their Heavenly Father would not pass by the faults of his faithful servant, they must have felt how awful and dangerous a thing it was to disobey his commands. Moses, however, was permitted to see the land of Canaan. He knew that his end drew nigh: and, before he left for ever the people he had loved so much, and so truly served, he repeated in their hearing all the laws God had given them; he told them of all their sins; he plainly showed them that if they loved and served God, they would be happy, and that if they sinned, they would be punished: and then, taking leave of his dear, though weak and erring brethren, he ascended the mountain of Nebo to the top of Pisgah, which was its highest point, saw the beautiful land before him, and died. No one ever knew where his grave was: perhaps if it had been found out, the Israelites, fond as they were of idols, might have worshipped his remains as their god.



SAMSON CARRYING THE GATES OF GAZA.

THE Israelites entered Canaan, and drove out most of the wicked inhabitants of the land. They built houses, planted vineyards, and settled themselves in the fruitful country. They had no king, God was their governor, and their numbers greatly increased; but they did not do all that God had ordered; for they let some of the Canaanites remain, who often gave them much trouble, and kept them in constant fear. Now and then, a deliverer arose, and among them was Samson, a man of very great strength. He fought against their enemies, the Philistines; and once, being a prisoner in a city called Gaza, he made his escape by lifting the great gates of the town from their hinges, and carrying them away on his shoulders. At last, through his own foolishness, they caught him, and put out his eyes. One day, they brought him from prison to mock and ill-treat him. He was carried into a large hall, where many of the Philistines were, when, laying hold of the pillars which kept up the roof, he pulled them down, and a great number of his enemies, as well as himself, perished in the ruins.



BOAZ AND RUTH.

NOT long after the Israelites had settled in the land of Canaan, there was a great famine in the land, and many of them left their country to seek food elsewhere. Among them was a man named Elimelech, who went with his wife and two sons unto the land of Moab. When he and his two sons died, his wife wished to return to her own people, and Ruth, the widow of one of her sons, would not be persuaded to leave her, and they reached Naomi's former house in poverty and sorrow. It was the time of harvest, and Ruth, to help her poor mother, went into the fields to glean corn. There Boaz, who came to see his reapers, found Ruth, and was told of her kindness and attention to Naomi; he treated her with great kindness, and after a little time married her. She thus became the wife of a rich man, and her mother-in-law was once more well provided for. Naomi became the tender and happy nurse of the son Boaz and Ruth had, and that little child was the grandfather of King David.



SAMUEL BROUGHT TO ELI.

SOME years after the marriage of Boaz and Ruth, a good old man, named Eli, was the high priest of the Israelites. One day, while engaged in the service of God, he saw a woman, who had come to worship God in the tabernacle, who seemed to be in great grief. When he asked her the cause of her sorrow, he found that it was because she had no child; and being a prophet, he was able to tell her that, before long, God would give her a son. Hannah, for that was her name, went home greatly comforted, and when her little boy, who was called Samuel, was born, she determined to give him to God's service. As soon as he was old enough, she carried Samuel to Eli, and told him of her intention. Eli received him very kindly, and Samuel waited on the priests in the temple. Every year his kind mother made him a little coat, and came to see her son. Samuel grew up to be a very good and great man, and for many years he was a judge or ruler of the Jews, loving God with all his heart, and trying to make the Israelites love and serve him too.



SAMUEL ANOINTING DAVID.

THE Israelites, favoured as they were by God, and placed under his peculiar care, were so foolish and wicked as never to see plainly how great their advantages were. They saw that the surrounding nations were governed by kings, and fancied that they ought to have a king too. When Samuel learnt this, he was grieved at their discontent: and the more so when God told him that he would give them their desire as a punishment. Samuel was directed soon after to make Saul their king, and although at first he seemed to be humble and fearful of the dangerous situation in which he was placed, he soon neglected the advice which Samuel gave him, and disobeyed God's commands. Samuel was told that Saul's children should not reign after him; and David, then quite a youth, being chosen by God, was anointed by Samuel, who took him from among his brethren to be the future king of Israel. David, at that time, as the son of a farmer, was employed in taking care of his father's sheep.



DAVID PLAYING BEFORE SAUL.

I HAVE already said that the Israelites had been told by God to drive all the wicked people, who had formerly lived in the land of Canaan, entirely out of it; but they had not obeyed his command. When Saul became king, he began by doing what his people had left undone; and he fought against and overcame the king of Amalek; but God had said that while he punished this king, he was to take none of his cattle and other riches for his own use. Samuel came after the battle, and found that Saul had kept much of the goods and cattle of his enemies; Samuel reproved him severely for his disobedience. Saul, having lost God's favour, became very miserable, and at times was almost out of his mind. When he was in this state, nothing gave him so much relief as music; and David, who could play beautifully on the harp, and who in after years was called the Sweet Singer of Israel, was brought from his father's house to comfort the unhappy Saul.



DAVID AND GOLIATH.

WHEN Saul recovered, David returned again to his humble employment of keeping sheep. Not long after, the Philistines attacked the Israelites, and came in battle array against them. The two armies met. There was among the Philistines a giant, who day after day came near the Israelites, and, boasting of his strength, offered to fight any man in their army. It happened that David, being sent by his father with food for his brothers, who were in the army, heard of and saw this giant, Goliath. David had once killed a lion and a bear, which had come to devour his father's sheep. He knew that it was by God's assistance that he had destroyed these wild beasts, and he felt assured that God would help him to conquer this enemy of his people. He offered to go out against Goliath; and, refusing the armour Saul wished him to take, he went to the battle provided with only a few pebbles and his sling. When the proud giant came to meet him, and laughed at his feeble opponent, David running towards him, threw one of the stones so forcibly, as to drive it into Goliath's forehead. He fell, and David cutting off his head with the giant's own sword, returned to his people in triumph.



NATHAN'S PARABLE.

SAUL at last was killed in battle. He had forsaken God, and disobeyed his commands, and God forsook him. When he was dead, the people chose David to be king. David feared God, and for many years served him with all his heart; but he committed a great sin, and was severely punished. He saw the wife of Uriah, one of his captains, and, that he might marry her, he sent Uriah to the wars, where he was killed, as David hoped. God then directed Nathan, a good man, to go to David. He told the king a story of a poor man who had but one pet lamb that he loved dearly, and fed as carefully as if it had been his own child, but a rich neighbour who had many sheep and cattle, had taken away this one lamb to feast his friends. David was very angry, and said that the cruel and unjust rich man should surely die. Then Nathan said, Thou art the man; it is thou who hast taken the pet lamb of Uriah. Bitterly did David grieve over his sin when it was thus plainly set before him: he prayed earnestly to God for forgiveness, and God pardoned him. But David had many trials; some of his children he lost, others rebelled against him, and in this world he never was so happy as he had been before this great crime was committed.



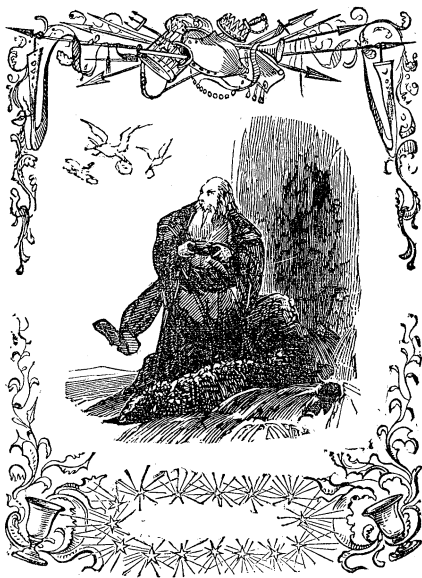
JUDGMENT OF SOLOMON.

WHEN David died, his son Solomon became king of Israel. His father had led an uneasy life; first he had been obliged to fly from the unjust anger of Saul, then he had to conquer the remaining enemies of the people of Israel; and towards the end of his life was much troubled by undutiful children. But he lived to overcome these difficulties; and Solomon found himself the ruler of a prosperous nation. God, who loved him for his father's sake, offered him the choice of great wisdom, power, or riches. When he chose the first, God was pleased, and added the other two. Of Solomon's wisdom many stories are told, some true, and some false. One instance, however, we find in the Bible. Two women came before him; one complained that because the other's child was dead, she had come in the night and stolen her baby, leaving that which was dead in its place. The other woman said that it was false, and that the living child was really hers: Solomon, to find out the truth, told his soldiers to cut the living child in half, and divide it between them. While one of the women willingly agreed to this plan, the real mother fell down, and offered to give up her baby rather than see it killed. Give her the child, said the wise king; it is plain who is the right owner of it.



QUEEN OF SHEBA'S VISIT TO SOLOMON.

DAVID had made great preparations for building a splendid temple for the worship of God, and Solomon, directed by God, carried his father's wishes into effect. He then built himself a magnificent house, in which was placed a great throne made of ivory covered with gold. His servants went to distant countries in ships, and brought him much gold and merchandise, and his fame was spread in all lands. A great queen, who had been told of his wisdom and grandeur, travelled from a far country to see him, and to learn whether he was so wise and rich as she had heard. But when she had talked to Solomon, had seen his temple, his palace, and his riches, she found that the half had not been told her. When our Saviour was on earth, he reminded the Jews how this Queen of the South had travelled a long way to see Solomon, and would rise up in judgment against them, for they despised and neglected one who was in wisdom far above that great and powerful king.



ELIJAH FED BY RAVENS.

THE Jews, happy and favoured as they were during the reign of Solomon, were too prone to sin to remain long in this prosperous state. Even Solomon in his old age forsook his heavenly Father; and the kings who succeeded him married the daughters of idolaters, and encouraged these people in their crimes. But God did not leave himself without witness; one holy prophet after another was sent to warn and punish them. One of the most excellent of these good men was Elijah. He by God's command told the wicked king Ahab that for three years there should be no rain the land. How much must they have suffered in that hot country by such a terrible drought! Elijah having delivered his message, went into the solitary wilderness, where we might have thought he would have soon died of hunger. But twice a day, and for a long time, did ravens, sent by God, take him flesh and meat. His life was thus preserved by a miracle. God never forsakes those who serve him.



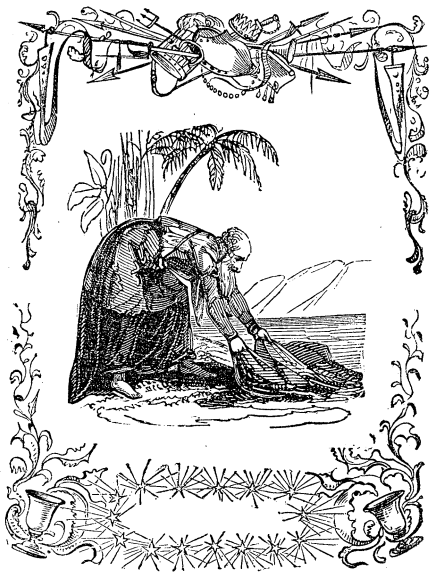
ELIJAH RAISING THE WIDOW'S SON.

THE prophet had dwelt by the side of a small river in the wilderness. At last that dried up, and he was directed to go to the house of a poor widow who dwelt in Zidon. When he came near her house he found her gathering sticks: he asked for something to eat. Alas, she said, I have only a little meal and oil left; I am about to make a cake for my son and myself, and when that is gone, we must die of hunger. Elijah said, Fear not, make me a little cake first, and till rain comes again, your barrel of meal and bottle of oil shall not fail. She did as she was told, and Elijah's words proved true. She and her son were thus preserved from perishing with hunger; but the child was soon after taken ill and died. Elijah pitied her grief, and showed his power; he laid down on the child and cried to God; his prayer was heard, and in a little time he was able to lead out the child restored to health to his rejoicing mother. What happiness and gratitude must she have felt as she exclaimed, Now do I indeed know that thou art a man of God!



NABOTH'S VINEYARD.

AHAB king of Israel was a very wicked king, he did not love nor fear God, and thought more of his own happiness than of that of his people. Adjoining his garden was a vineyard which he very much wished to have, so he sent for the owner, whose name was Naboth, and asked him to sell it to him, or else exchange it for another vineyard. Now Naboth could not do this without disobeying the command of God, who had made a law that no Israelite was to sell his inheritance: he therefore answered, "The Lord forbid it me that I should give the inheritance of my fathers unto thee." Ahab was very angry at this refusal, and behaved just like a spoiled child whose will has been opposed: he threw himself upon his bed, and refused to eat any thing; but Jezebel his wife told him not to mind it, as she would get it for him; she therefore told some wicked men to accuse Naboth of having blasphemed God and the king, and then to put him to death for it; this they did. She then went and told Ahab that Naboth was dead, and that he might have the vineyard: but God, who sees every thing, sent Elijah to tell Ahab that he should be punished for his wickedness.



ELIJAH'S MANTLE.

ELIJAH was a great prophet, whom God had often employed to carry messages to those wicked kings who feared not God, nor walked in his ways; and though often threatened with death for being so faithful, yet he obeyed God, and spoke the truth. Elijah had always honored God, and now *he* was to be greatly honored; God took him up to Heaven in a chariot of fire; he first went to visit the schools of the prophets, and take his leave of them; after he had done this, he told his servant to remain, while he went where God had sent him; but Elisha, who knew he was so soon to lose his beloved master, told him he could not leave him; so these holy men walked on together till they came to Jordan, when Elijah, wrapping his mantle together, parted the waters, so that they went over on dry ground, while many saw him from the other side: this kind master then asked his faithful servant what he should do for him before he was taken away, and he answered, "Let a double portion of thy spirit be upon me." Now this was a hard thing which he had asked, yet Elijah told him that if he saw him when he was taken, he should receive what he asked for; and while they were talking, there appeared a chariot and horses of fire, which parted them, and Elijah went up by a whirlwind into heaven.



HEZEKIAH PRAYING IN THE TEMPLE.

HEZEKIAH was a very good king, he did that which was right in the sight of the Lord, and God blessed him; but yet he was not always free from trouble; we must not expect that in this world; there was a king of Assyria named Sennacherib, who came with a great army to take Jerusalem: he sent messengers to Hezekiah, to tell him how many kings he had slain, and how many nations he had destroyed, and that he was come to do the same to him; but Hezekiah prayed to God, who heard his prayer, and sent the prophet Isaiah to tell him not to be afraid. That night God commanded an angel to go into the camp and destroy the Assyrian army. Sennacherib, seeing his army was destroyed, returned to his country, where he was slain by his own sons. Not long after this, Hezekiah was taken very ill, and God warned him to set his house in order, because he should die; but he prayed very earnestly that his life might be spared, and God, who always hears the prayers of his people, told him that he should live fifteen years longer.



JOSIAH PROCLAIMED KING.

HERE is a picture of king Josiah; you see he is quite a little boy; he was only eight years old when he began to reign, but though so young, and surrounded by so many temptations, he was not led away by them; he prayed to God to keep him and watch over him; and as God is always pleased when children pray to him, he heard the prayer of this little king, and made him grow up to be a good man. The first thing he did was to destroy all the idols which the people had worshipped in the former reigns; he afterwards had the temple of the Lord repaired, and the people were much happier than they had been for a long time, because they served the true God, who alone was able to make them so.

When king Josiah had reigned eighteen years, he went to fight against a king of Egypt, and was wounded in the battle, his servants took him to Jerusalem, where he soon died, and all the people were very sorry, and mourned very much for him.



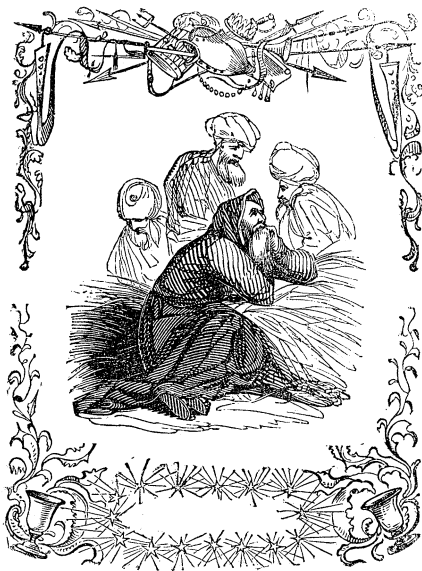
EZRA READING THE LAW.

God had declared that he would punish the Jews for their wickedness and idolatry, and he did so by allowing Nebuchadnezzar king of Babylon to come with a great army and take the city of Jerusalem. He burned the temple of the Lord, and the king's palace, and carried the people away captive into Babylon. Here they remained for seventy days, when Cyrus took Babylon, and not only gave the Jews their liberty, but also permission to rebuild the temple; this they immediately began to do. When they were laying the foundation the younger part of the people shouted for joy, but many of the older ones wept when they remembered how much more glorious the first temple was, than this was likely to be. They did not, however, neglect reading the Bible because the house of God was not yet built, but they placed a pulpit in one of the streets, and Ezra read and explained the law to them; they were very much pleased to be able to hear it once more, and all the people came, bringing with them even all the little children who were old enough to understand it.



ESTHER.

AHASUERUS was a king of Persia, who made a grand feast, to which he invited all his nobles and princes. It lasted many days, and one day he sent for his queen Vashti, that the people might see how beautiful she was, but she refused to come; this made the king very angry, and he said she should be queen no longer. He then ordered his lords to find some beautiful young woman, that he might choose a new queen. Of all that were brought before him, Esther pleased him most; she was a Jewish orphan, brought up by a relation named Mordecai; God allowed her to be chosen, that she might be the means of saving her people. Haman disliked Mordecai, so he tried to revenge himself by persuading the king to send orders to destroy all the Jews in his dominions. When Mordecai heard this he told Esther to go and ask the king to save her people. Now she knew that if she ventured in to the king's presence without being called, she would be put to death, unless the king held out to her the golden sceptre; yet she went, and the king held out his sceptre, and granted her request, so the Jews were saved, and Haman was hanged on the gallows he had made for Mordecai. The Jews established a feast to remind them of this deliverance.



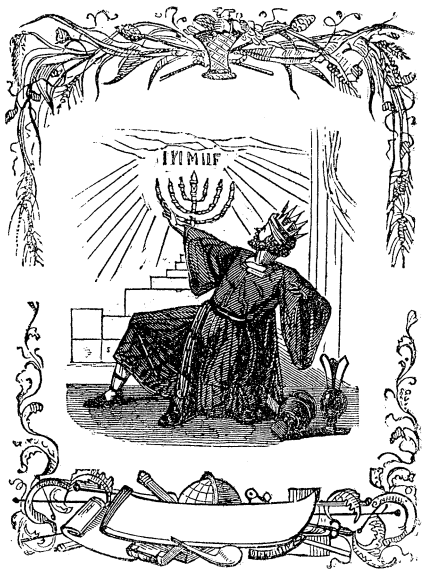
JOB AND HIS THREE FRIENDS.

A GREAT many years ago there lived a good man named Job. He was the most patient man that ever lived; he was also very rich, and had ten children. God permitted Satan, by lightnings and robbers, to destroy all his cattle and riches in one day, and all his children by a tempest which blew down the house in which they were feasting. He also afflicted Job with sore boils. This was to try his faith, and that he might serve as an example of patience. Job's wife advised him to curse God, and die, but he would not; he said God had given, and therefore had a right to take away. He was not however left entirely without comforters; three of his friends came to mourn with him and comfort him, but when they saw him so afflicted, they thought he must have been guilty of great sins. Job told them that God sometimes afflicted those who were innocent, for wise reasons which we could not understand. At length another friend came in, who told these three they ought not to have said that God would not have afflicted him so much had he been innocent. He also told Job he ought not to have spoken so much of his innocence. They all saw and confessed their faults, and God forgave them, and delivered Job out of all his troubles. He became a richer man than he was at first, and he ten more children.



SHADRACH, MESHAC, AND ABEDNAGO.

DURING the time that the Jews were captives in Babylon, Nebuchadnezzar made an image of gold, and commanded all his subjects, when they heard the sounds of many kinds of music, to fall down and worship this image. This was very foolish, for you know the image could not see, nor hear, nor speak, nor do any thing; however, when the people heard the music, they fell down and worshipped the image. But there were three Jews, whose names were Shadrac, Meshac, and Abednego, who would not bow down to it: this made the king so angry, that he ordered them to be thrown into a burning fiery furnace. They told the king that the God whom they served was able to deliver them, and that they would not worship the image; so Nebuchadnezzar gave orders that the furnace should be heated seven times hotter than it was before, and these three good men were then bound and cast into this great fire. But they were not killed, nor even hurt. God, whom they served, delivered them out of it, so that not any of their clothes were burned, nor a hair of their head singed. The king was very much surprised to see this, and made a law that no one should any longer speak against the God of the Jews.



BELSHAZZAR'S FEAST.

AFTER the death of Nebuchadnezzar, Belshazzar was made king, and he made a great feast, wherein he used the golden vessels which had been taken out of the temple at Jerusalem, at which God was much displeased. While he was eating and drinking, the king saw the fingers of a man's hand writing upon the wall; this frightened him much. He did not understand the writing, so he sent for all the wise men of Babylon, and told them that if any of them could explain the meaning of it, he should be clothed in scarlet, and be made third ruler in the kingdom, but none could read it. When the queen heard this, she came and told the king not to be so much distressed about it, for she knew of a man named Daniel, who had told Nebuchadnezzar what some of his dreams meant and who could explain it. Daniel, who was a good man and feared God, was sent for; he reminded the king how God had punished Nebuchadnezzar, and told him he ought to have taking warning from that; as he had not, but had taken the vessels out of the house of God, and been praising idols instead of God, his kingdom should be taken from him. The king rewarded Daniel as he had promised, and that very night Belshazzar was killed in battle.

Martha A Tilers
Book.

Presented to her by her
sister

Corenne A Hanks

the 12 of Febr 1862

Feb 12